

THE PACIFIC

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Pac Theo Sem
Reading Room

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THE PLAINT HUMAN.

Seasons of snow, and seasons of flowers,
Seasons of loss and gain!
Since grief and joy must alike be ours,
Why do we still complain?

Ever our failing, from sun to sun,
O my intolerant brother:—
We want just a little too little of one,
And much too much of the other.

—James Whitcomb Riley.

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HOME RULE IN TAXATION.

Among the constitutional amendments to be submitted to the voters of California on the 5th of November is one which provides for home rule in taxation. Its passage will be damaging to California, and it is to be hoped that people will thoroughly inform themselves concerning it and defeat it. State Controller Nye, who is thoroughly conversant with state revenue matters and who is known to be a man having the interests of all the people at heart, says that to enact it "would be to invite disaster." In a recent address Controller Nye said: "Home rule in taxation is a phrase which sounds well, and it is especially attractive when the plausible advocate holds forth the inducement that under it each community can establish that plan of taxation which best suits its needs or attracts its fancy. But this is not consistent with the other argument which is also emphasized, that home rule gives every community a means of aggression or defense, by enabling it to bid against other communities with tax exemptions, and thus capture or retain business. For a city or county which can thus be put on the defensive, and compelled to relieve property of taxation in order to avoid the loss of business which some other town or county is seeking to acquire, can hardly be said to have a perfectly free-will in matters of taxation. Indeed one of the first and probably most far-reaching effects of the system would be to set up a keen competition between rival communities, in which the prize of victory would be business advantage, and the weapons would be tax exemptions. As in most battles all of the combatants would be damaged more or less, and the principal gainers would be certain business interests which can well afford to pay taxes, but which would in this way be offered a fine chance for escaping them. It is in this inevitable competitive contest that the single taxers see their advantage in home rule. Their motto is, 'Never tax anything that can run away,' and as land is the most immovable of all things, they argue that the almost certain result of a few years of home rule competition will be the exemption of other forms of property and the raising of all revenues by land taxation. In this forecast I entirely agree with them."

Professor Plehn of the University of California, a man who by his studies and writings has done much to bring about tax reforms, says:

"There are many matters in municipal government in which local option is not inappropriate and may be very desirable. These are matters of purely local concern. But taxation, inevitably affecting as it does the whole course of industrial development, is not a concern of one community alone, even within its own bounds. Taxation must be just and equal and the rights of interrelated communities must be respected. Peace and good will between cities cannot prevail under home rule." It is worthy of note that Controller Nye and Professor Plehn take a position against this proposed amendment without regard to single tax. It may lead to that and it may not. But they regard it as demoralizing to any system of taxation, and vicious in itself. As to single tax Mr. Nye says if it is to come in let it be by the front door and not by the back door.

But let the people of California understand this: If this amendment is carried it will give the single tax advocates opportunity to force that issue in every community, which will deal a deadly blow to investment in real estate, the results of which will be felt until everywhere throughout the state single tax has been so overwhelmingly defeated that it will be known all over the country that it is not possible in California.

God pity the thousands of people who have their small savings in vacant lots if single tax should prevail! Because partial single tax has not been damaging in some of the rapidly growing cities of British Columbia gives no ground for the thought that it will not be damaging in every community that does not have as attractions what those cities have had. It is utterly fallacious to argue that single tax would result in putting a house on every vacant lot in Berkeley, Oakland, and San Francisco. And the single tax idea is: It will compel people to build or give up their land. If any of our readers have buildings for which they receive rent, and are thinking that single tax will benefit them, let it not be forgotten that any rush to build beyond the demand will result in making vacant as many old buildings as there are new ones erected.

And as to farm lands Edward Berwick, a man well and favorably known all over California, says: "In many of our counties farm lands pay almost the entire tax. Throughout the state land pays about 85 per cent of the total. Lay on the other 15 per cent and it is the last straw that will break the farmer."

Vote against home rule in taxation because it will demoralize our revenue system!

Vote against it because it will open up the way for single tax agitation—the ultimate aim of which is to make it unprofitable to own land!

ALASKA AND CONGREGATIONALISM.

The Congregational Home Missionary Society is of opinion that Congregationalists should not only hold on to their work in Alaska but by a strong aggressive policy extend it. In its last annual report the Society says: "For ten years Alaskan development has been practically at a standstill, and our church work has also marked time. The isolation and constant change are obstacles hard to cope with, and men seem unwilling to stay on the fields for periods longer than a year or two. All indications, however, point to a great change politically and industrially, and this should

open the way for large Christian opportunities. These facts are worth considering as we forecast the future. Alaska is the treasure-house of the United States. She has more coal, copper, lead, gold, silver, furs and fish than the rest of the United States, with great resources also of timber, iron, hay and grain. She has more arable land than Sweden and Norway and a finer climate. It is estimated that from three to ten millions may be supported in her valleys by agriculture alone—twice the present population of the rest of the Pacific Coast where we have 500 churches. She will be peopled by the hardy races of northern Europe and America, Finns, Scandinavians, Germans, Russians, liberty-loving Protestants wanting our free religion. As in any new region, Christian work is expensive and often disappointing from constant flux in population. But she is on the verge of a great advance. California was thought to be worthless but for her gold. The early estimates read like some present estimates of Alaska. Now gold is the least of the products of that wonderful garden of our coast, and Alaska is far richer than California. The people are roused. The nation has been stirred by a recital of her needs and possibilities. Congress is awake. The Panama Canal will change the whole aspect of her future. Self-government will soon follow with its larger possibilities. Already an Alaskan Pacific Coast League has enlisted the co-operation of our great coast cities with their growing commercial interests."

A SERMON TO THE MINISTER WHICH THE CONGREGATION IS INVITED TO HEAR.

D. K. Fox.

Text: "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Ephesians, III, 8.

Something has arrested the attention of the Apostle. He is looking himself over. He looks away into the past. He remembers his boyhood days, his education, his inheritance, his plans and his prospects. He recalls how, having finished his course at the University at Tarsus, he traveled abroad, and, having visited the chief cities of the world, finally hung out his shingle and began the practice of law in the City of Jerusalem. It is known on every hand that all of the big cases come to him, and as one of the members of the Sanhedrim, when a difficulty arose, all eyes turned to him, for he has the genius that solves their difficulty; he can furnish that initiative that enables them to know how to do the right thing at the right time, in the right way. His advance has been rapid. His prospects are of the very best.

But now, suddenly, a great change has come into the life of this man. With important documents in his possession and authority from the Supreme Court of Jerusalem, he is on his way to the capital of Syria. When nearing ancient Damascus, an experience comes to him which changes the entire course and temper of his career. It was as though an earthquake had cleft the continent of his life in twain. He hears a great call: he responds to its appeal.

That was only a few years ago. He is thinking it over. How came it all about? Why am I here? Yonder is the world, the great Gentile world, and he knows it thoroughly, for he is a historian and understands the past. He is a philosopher and knows the varying currents of thought. He is a widely traveled man and he knows that beneath its apparent prosperity there is a hunger of soul, and along with

its outward and tinsel, there is a poverty of spirit. To this hungry, impoverished Gentile world he has a message. "To me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

I am going to think over this morning, this man's experiences, and I am asking you to join me. Let us look at some of the things that are included in the unsearchable riches of the Gospel, as here set forth.

1. And first, there is the message of Forgiveness: Man needs to be forgiven, redeemed. Whether you approach the subject from the viewpoint of the Scientist and say that man has journeyed a long way and has still a long way to go, or whether you approach the theme from the viewpoint of the moralist and religious teacher, and say that man has had a fall, the problem to be solved remains the same. For whatever may have happened, man finds himself today in a world of choices: he prefers one thing to another. He finds himself in a world of values; not all things are of equal worth. He finds himself in a world of ideals: there are things to be reached out after. He finds himself also, in a world of moral obligation. Right and wrong, black and white, truth and error, are not the same, and when a man chooses the less, he violates the moral obligations of life and feels the condemnation of his wrong, the guilt of his sin, and needs to be redeemed. But when he turns to Nature, he finds that there is no forgiveness in Nature. Nature does not care if he falls over the cliff, or into the ocean or the fire. Nature is merciless, unrelenting, indifferent, unforgiving. What a man sows he reaps. By no magic can a man change tares into wheat. Nor can he separate himself from his past. Time has no balm. Even when they seem to have been forgotten, old offenses suddenly glide forth in most unexpected moments and the sordid dramas of the past re-enact themselves amid the wailing music of infinite regret. The poor prodigal had to bring the far country back with him: he could not leave it all there. In the dead, unhappy night, when the rain is on the roof and sleep has departed, What spectres of the past walk by! It is all true. I know, you know, everybody who is anybody knows how true it is, but, thank God, that is not all the truth. For it is a part of the unsearchable riches of the Gospel of Christ, that man is to be forgiven. He is to have a new chance. He is the child of God. Nature does not forgive. The Law does not forgive, for by the works of the Law no man is justified. People will not forgive. Yes, Society will forgive you if you are a man, but society will not forgive you if you are a woman. But what all these can not do and will not do and do not do, God proposes to do, and to man in his sin, filled with a sense of remorse and inability, there comes the message of the unsearchable riches of Christ—"Thy sins which are many, are forgiven thee. Go thou and sin no more." For if we confess our sins, he is faithful and just to forgive us our sins and cleanse us from all unrighteousness." "Who is a God like unto Thee, that pardoneth iniquity?" Behold the Lamb of God that taketh away the sin of the world.

II. Again, the unsearchable riches includes a message of comfort. Now, comfort as the Apostle conceives it, does not mean an easy chair in a cosy corner with your favorite author. It does not mean freedom from anxiety, with plenty of ready money to pay bills as they come due. It does not even mean a good pew, with no draft, cheerful

music and a soothing sermon. A man may have all these and yet his soul be full of misery. Comfort means that an experience just as great and strong and timely as the experience of forgiveness that comes to the sinner, shall come to the man, say—who is tramping the pavements alone. It means that when the bank has gone crash and the accumulations of years have suddenly vanished, or when the light of the home has gone out, and they whose presence has been our daily bread, have gone across the Great Divide, we will have something to say.

"Oh Master, let me walk with Thee,
In lonely paths of service free,
Teach me Thy secret, help me bear
The strain of toil, the fret of care."

If we know "His secret" we shall have the toil, not the strain of it, the care without the fret, and shall be able to comfort one another with the comfort where with we ourselves are comforted of God. The finest solo in the oratorio of the "Messiah" is the one that begins—"Comfort ye, comfort ye, my people, saith your God." Sing it. Multitudes need it.

III. So also, the unsearchable riches includes a message of Hope. Considering a very sad case of dissipation, the doctors' verdict was: "Pathologically speaking, the case is impossible." What a verdict of hopelessness! How despair comes in with the last word of Science, for Science has only the one verdict, and that is—"It is impossible. It can not be done." But over against that, put these fine words from Robert Louis Stevenson. When Stevenson's health was so precarious that the doctors said: "You must not speak. If you do you may bring on another hemorrhage and that may prove fatal." Stevenson, lying speechless, dictated with his fingers some of the finest and most hopeful passages of all his writings. Listen to this: "Help us with the grace of courage, that we may none of us be cast down when we sit lamenting over the ruins of our happiness. Touch us with the fier off Thine altar, that we may be up and doing so rebuild our city." That is good doctrine because it is good news. There is hope in it. "Help us with the grace of courage." Good support, that. "Here I stand," said Luther.

IV. But not alone in matters of individual regeneration and in personal forgiveness, comfort, and hope, but also in the matter of social reconstruction and community regeneration the unsearchable riches of the gospel makes its contribution. One of the remarkable things in the world of commerce today, is that men are making fortunes out of what yesterday was considered waste. In the packing houses, for example, just a few years ago they only used the meat and hides, but now they have discovered that they can manufacture soap and a dozen other by products, and when the chemist analyzed the black scum that was floating away on the surface of the river, he said it contained elements out of which they subsequently manufactured the finest glycerine. The same thing is true in the oil world. Formerly, the only thing that was gotten out of crude oil was kerosene, but now they manufacture gasoline, vaseline, lubricants of all sorts and grades, until it is literally true that the waste of the world is the wealth of the world. The by-products constitute the difference between profit and loss. Slag is not loss. Dross is not waste. They grind it, mix it with burnt lime stone and so produce the finest Portland cement.

V. But I am thinking now of the by-products of Christianity. Why is all the world trying to reproduce what we call "Christian civilization"? It is not perfect, not as good

as it will be, but is the best civilization that there is in the world today. How came we by the heart-warming unity that thrills in every heart when we speak of "Brotherhood"? Most of us were reared in Christian homes, educated in Christian schools and Christian colleges. How about it? Here are schemes of education, legislation, reformation and sociology, every one by-products of the unsearchable riches of the Gospel of Christ. This way the Kingdom is being realized. His will is to be done on the earth.

VI. No wonder the Apostle was amazed when he thought of himself as the messenger of this Gospel. It was not a little thing. Here was something that was indispensable. The world could not get along without it. He was a man of affairs. As he thought it all over, he was so overawed that he actually coined a word to express his feeling. "To me, who am less than the least of all saints, is this grace given." How can a thing be less than the least? You remember Henry Van Dyke's three rules for fishermen: First, keep out of sight; second, keep out of sight; third: keep out of sight. The other day, at Avalon, they told us the ocean was so smooth and the water so transparent that the fish could see the lines and would not bite. General Booth, the great leader of the Salvation Army, used to tell his officers to "Hide behind the Cross." The fact is, neither God nor man has any use for a conceited person, and when minister, singer or worker so obtrude themselves as to call attention to themselves rather than to the thing they are seeking to do, they fail utterly. Bunyan's shepherd boy, leaning against the tree, his shepherd's crook in his arm, sang in a sweet tenor voice: "He that is down need fear no fall. He that is low, no pride. He that is humble ever shall have God to be his guide. I am content with what I have, little be it or much, and so contentment still I crave because thou savest such." And as Christian drew near, the lad met him and pinned over his heart the flower that grew only in this Valley. It was the Valley of Humility and the name of the flower was Heart's Ease. Wear it.

And so, if I may presume to do so, I take my stand beside the great Apostle. Why am I here? Why are we beginning our work together this Fall? What is our mission? What have we in mind? What do we propose to do as individuals and as a Church for ourselves and the world? But pre-eminently, what about the preacher and his message? If the Church fails, certainly the responsibility is placed upon the minister, though the reverse is not always true, for he does not always receive credit when the Church succeeds. But in any case, as the head of the firm knows when the business succeeds and as he knows when it fails and why it fails, so the minister stands in the place of chief authority and leadership. If there is anything the matter with the Church, the trouble most likely is chiefly in the pulpit. "To me hath this grace been given." If that is true, then there shall be one pulpit where this Fall and Winter, the chief concern will be preaching the "unsearchable riches of the Gospel of Christ." To this end I ask your prayers and presence.

Pasadena, Cal.

"Father," said the small boy, "what is a demagogue?" "A demagogue, my son, is a man who can rock the boat himself and persuade everybody that there's a terrible storm at sea."

THE NORTHERN CALIFORNIA CONGREGATIONAL CONFERENCE.

The annual meeting of the Northern California Conference of Congregational Churches and Ministers was held in Mayflower Church, Pacific Grove, October 15-18, 1912. More than two hundred delegates were in attendance. The papers and addresses were of a high order intellectually and replete with practical suggestions.

The annual sermon, which was given by the Rev. J. B. Orr, is given elsewhere in this issue of *The Pacific*. Two papers or addresses, "The Message of the Pew to the Pulpit," and "The Message of the Pulpit to the Pew," will be published later. These were by Mr. I. H. Morse of the First Congregational Church of San Francisco and the Rev. Roy H. Campbell of Palo Alto.

The report of the board of directors, which was read by the Rev. H. R. Miles, the president of the board, called attention to the fact that this was a session at which all business could be legally transacted, the law requiring business meetings in San Francisco having been changed.

It was stated that the plan to have entertainment consist simply of lodging and breakfast had been permanently adopted, but that the directors asked the churches not to allow the delegates to assume the additional expense themselves.

Attention was called to the fact that the conference had directed last year the taking up of the Green street work; and the statement was: "But you have not given us a dollar more money with which to meet the new expense. We face the likelihood of a deficit equal to the cost of the new work." However, the remark further was: "If every church meets its apportionment we shall have funds for it." And then: "No church can afford to be out of the Green Street work. It is a large, inspiring work, opening with great promise."

Mention was made in the report of the slackness of the churches in paying the conference dues. It was stated that it had been deemed best to expunge all dues back of 1910 and to make an effort to collect from that date.

Helpful service, it was said, had been rendered by the women, who were members of the board last year for the first time.

Reference was made to an effort to unite in an over-churched community a Congregational and a Baptist church. In this instance the agreement was that the church should have Baptist affiliations, and that when next such a union should be effected the church should be Congregational. When the Baptists demanded that the Congregationalists who had not been immersed should be rebaptized the plan was blocked.

The last year was a remarkable one for changes in the pastorate. Fifty churches called new pastors. There are only four vacancies at present.

Six new church buildings were completed and dedicated: Fruitvale Avenue and Myrtle Street churches of Oakland; the church at Niles, the First of Fresno and the German of Lodi.

The report of Superintendent Rathbone showed 113 sermons or addresses delivered by him; 2,100 letters written; 352 personal calls made; 15 association or conventions attended; 11 councils; 31 church committees met; 86 churches visited; and 20,108 miles traveled.

Superintendent Rathbone reported that he had given

considerable time to the State Survey of Neglected Fields, under the Interdenominational Home Missions Council, the results of which work will be seen in several directions in the future. First of all, it will probably effect the organization of an interdenominational commission that will plan the work of the churches of California for Christ, making it one great work. So far, each denomination has administered its own affairs as if it were sufficient unto itself and solely responsible for the advance of the Kingdom. Such a Commission will plan for the Kingdom, for the present, using denominations as unites to accomplish the larger end. In all probability, therefore, definite territory will be assigned to each denomination, for which that denomination shall be responsible, and into which others shall not come. Only in some such way as this can we be assured of covering this great State. Influenced by such a Commission, it is to be hoped that the few communities that are now over-churched may have such a readjustment of interests as will result in one church only in the smaller communities. It also seems desirable that in country communities nearby churches be yoked under a single pastor, regardless of denominational ties. The superintendent has visited several State meetings of various denominations to advocate this co-operation, and will continue to visit such bodies."

The Apportionment Committee stated that early in August a return card was sent to 125 churches asking for information as to the actual working of the apportionment plan. At the time the report was written 62 replies had been received, of which number 52 had adopted the plan either by formal vote or tacitly. Ten had not adopted it. The methods used in raising the benevolences were varied. Some churches used duplex envelopes; several had quarterly offerings; one a monthly offering. To the question, "Do you expect to raise the balance by the close of the year?" twenty-five answers were "Yes," twelve "Hope to or "Will try," seven were doubtful; five answered "No," and the rest were indefinite. The Committee found that an increasing number of the churches is definitely adopting the idea of proportionate benevolence, and that all will in due time use such methods as will bring best results. They are convinced that they are on the right track and that patience and time will commend and justify the step.

The Committee on Comity and Federation, of which Professor Buckham of Pacific Theological Seminary, was chairman, gave an encouraging report, one paragraph of which was: "It is striking to know how the three great barriers to denominational union, creedal, government, and ritual, are vanishing away in the light of progressive revelation. Theologically, we are learning that the essential truths are the uniting truths and that non-essentials may be left to differing judgments. As respects polity, we are learning that all our forms are not only right, but have their prototypes in the early church, and that our only concern should be to find the one best adapted to the needs of the age. As to forms of worship, differences are every day diminishing, so that, as has been so often remarked, a stranger can hardly tell by the service in what church he is worshipping. The sacraments, too, are everywhere becoming recognized as spiritual benefits, with emphasis upon their spiritual values and not up their administration. If all this seems to some mere looseness and loss of faith, to most it seems the dawn of a new era of the Spirit. Just how fast and how far denominational union should be car-

ried is a problem to be worked out carefully and under the guidance of the Spirit; but measures toward the heartiest co-operation and toward the eradication of over-churchism should not be delayed an hour."

CONFERENCE NOTES.

The Rev. H. E. Banham of Eureka was named as preacher for next year, and the Rev. H. A. Jump as alternate.

The Rev. Joseph Rowell, who has attended all the meetings for 56 years, was among the ministerial delegates.

The California Home Missionary Society aided in the support of fifty churches and stations during the last year.

An invitation from the First Congregational Church of Oakland, to hold the next meeting in Oakland, was accepted.

President Jordan of Stanford gave a strong address on the subject of Universal Peace, showing the great loss to civilization by war.

The Rev. Huber Burr reported that he had traveled 12,000 miles in the work of the Sunday School Society, and had organized five new schools.

Professor Guy of Pacific Theological Seminary gave an illuminating and spiritually uplifting Bible study at the opening the first evening and each morning.

The Rev. Mr. Collett, in a brief talk concerning the work among the Northern California Indians, said that they were responding to the social and spiritual call.

Messages of affection were sent to Dr. S. H. Willey, Dr. J. K. McLean, Dr. Jas. L. Chamberlain of Berkeley; and to Revs. W. A. Tenney and F. H. Maar of Oakland.

"A wonderful college, with noble able men back of it," were the words of Mr. Jump of the First Congregational Church of Oakland, in a brief reference to his recent visit to Pomona College.

The conference went on record against the effort to introduce race-track gambling into California again, voting to do all in its power to defeat the proposed constitutional amendment.

Miss Brokaw, who works as a missionary pastor in "a wayside and a seaside town,"—Pescadero, told of the appeal which a wide reach of country there without gospel privileges had made to her, and how the people had responded to her efforts in their behalf.

The Rev. W. W. Willard, the new pastor at San Jose, was introduced and in the minute or two given him for remarks said in substance: I glory in California, in her physical and intellectual possibilities and attainments, in her moral potencies and in her destiny.

Mrs. James Hazlett of San Francisco won much admiration by her recital of the Book of Job. The time required for this was 55 minutes. So skillfully and charmingly was this drama rendered that the intense interest of a large assemblage was sustained throughout.

Professor Kofoed of the University of California spoke of the need for religious work among the university students—the holding before them of Christian ideals. The excellent work done by the Y. M. C. A. and Y. W. C. A. was noted, and about \$275 was pledged by churches to aid in that work the ensuing year.

Among the resolutions was the following: Resolved that the Northern California Conference favors the most thorough-going federation among the various denominations in carrying on the work for the Orientals, and expresses its conviction that only so can the field be adequately covered and the work efficiently done.

In resolutions adopted reference was made to the Iowa Red Light Injunction and Abatement Law as having proved effective, and the movement by the California Woman's Christian Temperance Union to secure such a law in this state was heartily endorsed. All were urged to do all in their power to secure such an enactment.

The people of Pacific Grove were royal in their hospitality. Doubtless the words of one of the women delegates expresses the feeling of all: "The entire meeting seemed to me most helpful, and I was very glad to be there." Many of the Mayflower people remarked that the coming of the conference to Pacific Grove had been of much inspiration to them.

In pursuance of the recommendation of the Committee on Comity and Federation the conference authorized its pastor-at-large, the Rev. L. D. Rathbone, to act in consultation with the board of directors, as the representative of our body in promoting any readjustments of churches or of church work, in conjunction with representatives of other denominations, as shall tend to promote the interests of the kingdom of God.

Mrs. R. F. Carter of Oakland under the heading "Woman's Part in the Home Land," sketched in a graphic manner the history of the organizations among women, with the aim of bringing every woman into touch with the work of the different Congregational Missionary Societies and to co-operate in their support. Miss L. N. Richards of Saratoga spoke of "The Work Across the Sea," and gave valuable suggestions for closer contact with the women in the churches.

The Rev. Walter Frear, reporting for the Ministers' Relief Society of California, stated that 68 churches had contributed during the past year \$1,014.12. This with annual dues, individual contributions, communion offering and interest had brought the total receipts up to \$1,589.94. The disbursements were in aid given, \$925.45; to National Council fund \$127.97. Total, \$1,052.42. Seven persons had aid during the year, and the Society knows that in several instances this was especially helpful and timely.

The sum of \$41,100 was adopted as the apportionment for 1913, divided as follows: California Home Missionary Society, \$13,500; American Board, \$9,800; Woman's Board of the Pacific, North California branch, \$3,700; Church Building Society, \$4,500; American Missionary Association, \$5,000; Sunday School and Publishing Society, \$2,100; Education Society, \$1,100; Minister's Relief, \$1,400, of the \$27,600 apportioned to the home-land so-

cieties, the Woman's Home Missionary Union is asked to raise \$3,700.

The Rev. O. L. Corbin told of his work among the Indians in Modoc county. The government has done practically nothing for them. The white people have all the good land, and the Indians have been allotted mountainous and rocky and barren tracts. He has found the Indians responsive. From sixty-five to eighty-five attend the Sunday services. Many come to him and say, I want you to teach my children so they can be better than I am. They commit many Bible verses and passages. Pictures are very useful to Mr. Corbin in his work among the Indians, and he can make use of considerable old clothing.

Secretary Fisher of the Sunday School and Publishing Society reported that the work had been carried on at a cost of \$3,750 to the Society for the bounds of this Conference, and that donations to the amount of \$1667.18 had been received. Speaking concerning the Teacher Training work, Mr. Fisher said that the great desire is to rear teachers who know their task and who will fulfill their calling. Mention was made of the regular attendance on the part of the pupils in many of the schools. On a recent Sunday 190 out of 205 enrolled in the North Berkeley school were in attendance.

The conference voted to enter into arrangement for a university pastor among the students of the University of California, a man of experience with college students being in view for that work and for the chair of homiletics in Pacific Theological Seminary. We write this note after the time is up for all copy for The Pacific to be in the hands of the printers, and postpone more detailed statement to next week. The Southern California Conference was asked to co-operate in the maintenance of a university pastor for students in the University of California, by raising the full apportionment to the Education Society and applying the sum in excess of contributions in 1911 to the proposed new work.

In his address on "Henry Drummond, One of the Scottish Chiefs," the Rev. Herbert A. Jump said that Drummond made an evangelistic appeal to men whom Moody and Gipsy Smith could not reach. He was spoken of as a skillful individual nourisher of souls after they had been won for Christ. It was given to Drummond to feed the English spiritual life in marvelous ways. Many owe more to him than to any other prophet of God. He was an Enoch, who walked with God and who added the characteristics of Moses who cried, "Let my people go." With knowledge of things spiritual and things scientific he built the bridge over which many have walked into spiritual freedom.

The conference approved "the proposal of the Committee of Nineteen to make the National Council an administrative body, incorporated to do the business of the denomination." By resolution it went on record to this effect, declaring further: "It believes in the enlarged scope of the secretaryship proposed by the committee, and sees large gain to the churches in the service of such a secretary. The conference wishes to see all the benevolent societies representative bodies, responsible to an electorate chosen by the churches. It believes that the membership of the Council may be this body; accepted as the electorate of the respective benevolent societies, with such enlargement as

may be demanded by the existence of life-members of these societies or other legal requirements."

The Rev. John G. Eckhardt, who is in charge of the German church at Sanger, spoke concerning the work among the Germans. It is mostly among the German Russians. There are several million German-speaking people in Russia. Germans settled there in colonies two centuries ago. For a long time they were allowed to practice their own customs. But at length heavy hands were laid upon them and about forty years ago they began to come to the United States, where there was opportunity to build homes free from oppression. The Congregational form of church government appealed to them, and many churches have been formed among them. They are faithful in their attendance at sanctuary services. At Sanger the prayer meeting is attended often as largely as the preaching service. There and elsewhere there is a strong work among the young people.

We quote the following from Mr. Frear's report on the work of the Ministers' Relief Society: "We know that if any or all of you could come into close touch with our beneficiaries, and take in the relief and help and comfort that our aid brings, and receive their expressions of gratitude, your sympathy would be awakened and you would be glad that there is such an organization to do this service of justice and love to those that are worthy; and your interest also could not help growing apace in building up a pension fund for those in our Christian ministry who now can barely live on the slender stipend they receive, and who may die before all reward for labor ceases, or who, from sickness or other cause, may come to a time when any self-help that they are capable of fails to bring the necessities of life."

The American Board was invited to meet in San Francisco in 1915. We quote from the invitation: "The Panama Pacific Exposition, in its representation of many forms of world-wide interests, will furnish an ideal environment for the meeting of an organization whose great objective is the establishment of a world-wide kingdom of righteousness and peace and Christian brotherhood. Come to San Francisco in 1915. Help us to introduce the leaven of the Kingdom into the great Exposition and inspire us with renewed zeal in support of your enterprise for the world's redemption. The reduction of transportation rates will secure a record attendance from all parts of the country, and the central location of San Francisco will enable the Congregationalists of the Pacific Coast to take advantage of the meetings in much larger numbers than if held in any other part of the country."

Secretary Hinman of the American Missionary Association urged closer fellowship with the Oriental churches in California. What message are we giving Orientals to take back home with them? In the interests of efficiency Mr. Hinman expressed the hope that there would come soon a federation of all agencies working among the Orientals. He stated that the Chinese contribute grandly for missions in China; but not so well locally as the Japanese. Attention was called to the unmet needs of the Hindus. Dr. Pond said that he was longing and praying for the raising up of some Chinese preachers, for the strengthening of the work in California. And as to the great field in China: We must lay hold there with determination; for there is opening up

the grandest work of the ages. For the work in this part of California the past year it was stated that about \$7,000 had been expended through the A. M. A. exclusive of superintendent's salary, etc.

The Rev. Robert Walker told of the work in the Green Street Church of San Francisco, now a center for work among the Italians and Spanish-speaking people in that part of the city. In the course of his remarks Mr. Walker said: "Jesus never said he had a problem when he had the whole world before him to evangelize." There is on the part of Italians in this country a great breaking away from the Roman Catholic Church and by living the gospel and having it lived in Green Street center he hopes to win and train not a few in the Christian life and for American citizenship of the right sort. He can speak Italian, as can also all the members of his family, but with him the essential thing is the spirit of the Lord Jesus Christ. Mr. Walker is already in love with San Francisco and California, and New York and Italy seem a great way off. Here is to be the center.

In his address on "The Mission of the Christian Church," the Rev. George Laughton of San Francisco referred to the fact that we are living at a time when many are removed from the influence of the Church. Nevertheless no one should be pessimistic as to the outcome. Men and women will again flock to the house of God, impelled by clamant needs. It is the mission of the Church, said Mr. Laughton, to present ideals. Two were considered. First, that of social reform. The Church is not worthy to live if it does not aid in ameliorating work. It is useless to talk to men and women of a salvation hereafter if we do not reach out in every way to save from earthly hells. The mission of the Church is also a redemptive, evangelistic one. Men must be brought to God through Christ. Democracy without God in the individual life is hell. Only on lines laid down by the Carpenter of Nazareth will the world's problems be solved.

"The Place of the Minister in Religious Education," was the subject of a paper by the Rev. R. F. Carter, director of religious education in the First Congregational Church of Oakland. The thought was that it is not today the primary function of the minister to preach to a congregation of adults, but that emphasis must be placed on the Christian instruction of the young. Mr. Carter dwelt on the importance of getting as teachers persons who have a clear and adequate conception of their task. There is so much haphazard superficial work. The need for proper material equipment had earnest consideration. Division of labor among the church people was recommended. The minister was advised to study his people carefully. In a graphic manner, out of his own personal experience, Mr. Carter showed the power for good in keeping in touch with the young people. Among words of advice were these: Don't call them the dear children."

"Looking Forward to 1915," the Rev. L. B. Briggs of San Francisco stated that the Exposition was a business proposition, and that men who are putting up money for it intend to get back every dollar they can. Consequently, anything religious would have to be provided for without much encouragement from the management. Mr. Briggs, who has been on a Church Federation committee, with something in view for 1915, says that it is hoped that something like the

parliament of religions in Chicago can be arranged for on the grounds, also religious exhibits; and on the outside evangelistic meetings that will tend to counteract evil influences everywhere surrounding. It is hoped that Gipsy Smith can be in San Francisco a large part of the time, and many fine singers. Mr. Briggs, coming in contact as he has in the last few years with so much of the wickedness of San Francisco, could not refrain from looking at the clouds and picturing them to his hearers, but through it all he caught a vision of victory and his words were: "God will win. Not only is man responsible to God, but God is responsible to man. When man does his part God will do his."

Speaking on "The Church and Recreation," the Rev. A. W. Palmer said in substance: Play is serious business; it is preparation for life; part of an education. City life today makes recreation of former days impossible. If we are going to provide for character building in city life we must make provision for recreation. The playground for the children has won; but the recreation-life of the adolescent is not yet provided for. The theater, the moving-picture show, the amusement parks, etc.,—all have their good and bad features, a strength and a weakness. At the best they are mainly subjective—like feeding with a spoon. Moreover, these amusements, as they are now offered, are money-making affairs. We must so advance that every institution providing amusement will be controlled as public service corporations; and all deadly germs kept out. Further, there is need for municipally-owned amusement centers. It is for the Church of today to meet these needs in the best manner possible, and so blaze the trail for something more comprehensive and effective. Oakland should do what Plymouth Center is now doing. The hope is that it may serve as a working model that will lead on to municipal effort along similar lines.

Speaking on "The Borders of the Pacific," the Rev. H. M. Tenney, the American Board Secretary, remarked: "Across the waters was quite as much Pacific coast as we see here, and that religiously some of the greatest problems of the ages face us now. Outlining the expanding commercial relations and prospects Mr. Tenney dwelt on the effort Christian people are making to bring the people of the Orient into sympathy with us by giving them the best thing we have—our Faith. Emphasis was laid on the need for concentration and earnestness in introducing high ideals. They will in time drag us down if we fail to lift them up. Mention was made of the fact that Yuan Shi Kai, the president of the Chinese republic, though a Confucianist, sent his children to Christian schools. And he says to the missionaries, 'what you are aiming at is practically what we all want and need. In the course of his address Mr. Tenney referred to the recent book, "The Changing Chinese," by Professor Ross of the University of Wisconsin, which has been termed the first up-to-date interpretation of the Chinese people in the light of the science of sociology. As to the Chinese commercially, Professor Ross says: "The Chinese are learning to play the game. I am told that they are rapidly getting into their hands banking, coast-wise navigation, the cotton trade, and other branches by which the foreigners there make their money. Indeed, some deem it only a matter of time when white men will be unable to make a living by trade on the Chinese coast, having been frozen out there as they are being frozen out in Japan."

Pomona College Congratulated and Commended.

Resolved that we most cordially congratulate Pomona College, at Claremont, California, one of the children of the Congregational churches of the state, on the completion of her first quarter century of notable service to the cause of Christian education; and we wish to add our good wishes to the felicitations she has been receiving this week. The tale of sacrifice that attends her establishment, the loftiness of educational aspiration and achievement that marks her career, the sincere Christian spirit, devoid of sectarianism, that has ever characterized her history and work, give us ground for gratitude and justify us in commending her most heartily both for students and for endowment funds to the Congregationalists of the state.

Suggestions Concerning The Pacific.

Resolved that we recommend and urge the adoption by each pastor of some plan, the one best suited for the field, to keep the claims of The Pacific before the people, and such as will result in building up the circulation.

Resolved that it should have special consideration, presentation, and aid by pastors and laymen, to the end that it may enter the homes and thus be in position to advance Coast interests more widely.

In thus recommending we desire to call attention to the fact that any ordinary effort to this end is likely to be fruitless. People pay little attention today to the many calls made upon them in ordinary ways. The effort must be somewhat unusual to be effective. And it must be one of some repetition. Conscious of the many demands on pastors and laymen, we, nevertheless, because of the high importance of this agency urge in every church special effort for The Pacific.

Mention it frequently on the calendar; refer to it; quote from it; magnify it in every way possible as an indispensable aid in our work.

Officers and Committees.

Mr. I. H. Morse of the First Church of San Francisco was moderator; Rev. H. A. Jump, of First Church, Oakland, was assistant. Rev. F. A. Bissell of San Lorenzo was scribe; S. W. Wilcox of San Francisco, assistant.

Nominating Committee: S. C. Patterson, H. R. Miles, F. Morse.

Business Committee: C. L. Mears, H. A. Jump, H. E. Banham.

Resolutions Committee: W. C. Pond, E. P. Flint, G. Griffiths.

Missionary Education Committee: M. B. Fisher, L. D. Rathbone, H. M. Tenney.

Seminary Visitors: B. Gould, G. Laughton, E. B. Babcock.

Coast Depository Committee: M. B. Fisher, S. C. Patterson, Arthur Arlett.

Committee on Securing delegation to Orient: I. H. Morse, G. W. Hinman, F. A. Bissell.

Committee on Comity and Church Federation: J. W. Buckham, L. B. Briggs, W. W. Ferrier, E. C. Oakley, H. R. Jones.

Committee on Religious Work in University of California: A. W. Palmer, C. A. Kofoid, H. R. Miles, H. A. Jump, D. P. Barrows.

Committee to Co-operate With Other Religious Bodies

for Religious Work at time of Panama Pacific Exposition: I. H. Morse, H. A. Jump, H. R. Miles, C. F. Aked, A. W. Palmer.

New Directors: A. W. Palmer, H. A. Jump, R. C. Cherington, C. C. Kirtland, J. Hatch, Miss L. N. Richards.

THE BREATH OF GOD.

A Sermon By The Rev. J. B. Orr.

(Given at the Northern California Congregational Conference at Pacific Grove.)

The universal animator is the breath of God. Its energy is stepped down to man's nostrils, keeping him a living soul; to his mind, keeping him a thinking soul; to his spirit, keeping him a worshipping soul. This opening sentence outlines our conference sermon. In the Garden of Eden Jehovah breathed into man's nostrils the breath of life and he came to physical consciousness; in the drama of Job, Jehovah is disclosed breathing into man a breath or spirit which gives him understanding; in the upper room the great Life Giver is seen imparting spiritual life by his breath. Consider these three steps in man's soul progress!

First, the physical inspiration: The first thing and the last thing we do is to breathe. We inspire at birth, we expire at death. The creation in Eden is duplicated at the birth of each child. God breathes into every newborn child his energizing breath. Prior to birth the little life is sustained by the breath of another; the blood does not reach the lungs but flows through the heart. At birth the infant inhales out of universal energy the breath of God and becomes an independent soul. Do we know the story of a breath? If we do, we understand the source of the breath—90 miles of atmosphere encircling our planet; how plant life charges this air with oxygen; how three elements compose the universal energy by which all life on plain, mountain height and ocean depth is maintained. If we knew the story of a single breath we could compute its force, appreciate how it is stepped down from rapid to lower vibration, adapted to our nostrils. Once inhaled the energy is stepped down to lower and lower vibration as it passes from nostrils to lungs, then to the blood, the nerves, the organs and their functioning. I wish some Tennyson had written of a breath what he did of a flower in the crannied wall. Fully comprehend a single breath, its source, its composition, its energy and its effects and we would at least know what man is and something of God. Besides breath directly inhaled, we live by breath taken in foods, for all we eat has breathed from the same source as universal energy. We live too by venus blood. Chyle is the energy gathered by the entire digestive system and presented to the lungs for the energizing spark of breath. Man is an automobile; he is self moving. Gasoline in the engine needs an electric spark to ignite it; so the human machine, stored with energy called chyle, requires the spark of life called breath. Man too is an electric battery. By inhalations of air he generates and stores electric force. Our right side is positive. Our left negative. By placing the hand and feet together one makes a circuit, thereby preventing the loss of electric energy. But man has within him the real tree of life, namely his lungs. See how this tree parts into two equal branches, ramifies into countless little limbs and all receive God's life—imparting breath. Blessed tree of life! Every babe in his Garden of Eden is granted the tree of life. The more erect he stands the straighter and stronger the tree; the deeper he breathes, the broader will his tree expand. Hard by the tree of life in the Garden of Eden is the river of life. The Bible says the life is in the blood. The river of life then is the rich red blood.

Second, There is a spirit in man, and the inspiration of the Almighty giveth him understanding. Universal energy is paralled by universal knowledge. Enveloped in a vibrating atmosphere, by which life is sustained, we are no less surrounded by a vibrant world of knowledge. What is the source of wisdom? Can we learn beyond the instruction of the eye, the ear and heart? What book or college taught

Mr. Wright the secret of aerial navigation? Who taught inventors and discoverers? Why do two great rivals think out simultaneously the secret of the telephone and apply for a patent, one a few hours in advance of the other? Why do two physicians, one in Germany and one in the United States, each ignorant of the other, both solve the same problem of disease. This is a psychic age. We discover mental remedies for sin, sickness and sorrow. As universal energy sustains the body, universal knowledge instructs the brain. The invisible desires to become visible, and the unknown longs to be known. Truth asks to be born in us. Maeterlinck describes babes in the spirit world waiting for incarnation. Each is eager for birth that he may do a task upon his mind: fashion a tool, make a law, force a reform, lift a burden. This symbolism means the invisible universe is craving manifestation. We depend upon what universal knowledge told some one else who wrote it in a book, why not seek communion with the unseen sphere of knowledge and learn directly from the original source? Owen Meredith in "Lucile" suggests this:

"Pure inspiration of morn
Breathed about them."

Wordsworth pleads:

"Go forth beneath the open sky
Let Nature be your teacher."

Emerson writes of reading the poets one morning, thinks all has been said until he goes forth into a moist, melodious dawn. It is Channing who says:

"One great thought breathed into man may regenerate him." Our best learning does not come through the eye, the ear, and the heart, but through our inner perceptions. We acquire truth in silence. Be still and know. Who by searching can find out God?

"The eye it cannot help but see,
We cannot bid the ear be still;
Our bodies feel where e'er we be
Against or with our will;
Nor deem I yet that there are powers
Who of themselves our minds impress
And, we can find this soul of ours
In a wise passiveness."

The next great discovery will be the invisible universe. We know it is there and we use it. Columbus, allured by birds and branches, sailed on; so, we catch evidences and we are mentally traveling toward a new psychic continent. Cularly speaking man says: "I have a hunch;" others tell us of intimations, clear hearing, clear seeing, impressions, thought transference and telepathy. These small gifts inform us of a world of universal knowledge which is trying to make us aware of its existence. God showed his ways to Moses; just his acts to the children of Israel. God revealed his thought to George Williams, Francis E. Clark and William Booth; to us, he shows the Y. M. C. A., the Christian Endeavor and the Salvation Army. If any man lacks wisdom, let him ask of God. The secret of the Lord is with them that fear Him. Inhale universal energy and the world is yours; inhale universal knowledge and wisdom is yours.

Our spirit imbreathes spirit. This is perfectly clear to the mind of St. Paul who wrote: "What the eye cannot see nor the ear hear or the heart imagine God reveals by His Spirit, for the Spirit searcheth all things, yea, the deep things of God." We know man? The spirit of man which is in him. Who knows God? the spirit of God. The one who knows each of us best, is our individual spirit. The one who knows God best is His Spirit. Can these spirits commune? Paul assures us they may. "The Spirit Himself bears witness with our spirit. The natural man receives not the things of the Spirit of God, they are spiritually discerned." Place a violin on this pulpit and it will catch the tone of the church organ; the lesser responds to the greater. Familiar are the lines of Tennyson:

"Speak to Him thou, for He hears
For spirit with spirit can meet."

This explains the inspiration of holy men of old, who spoke, moved by the Holy Spirit. It makes clear Paul's definition to Timothy of what constitutes inspired writings: "Every writing that is God breathed (the word inspiration comes from two Greek words God and breath) is profitable." St. Paul is willing to have his epistle tested by this standard. If it is profitable, that is the evidence it is God breathed. This interprets also the Holy Breath in the upper room. Jesus imparted something to His disciples. The verb used signifies present action; His breathing symbolises present impartation. "He breathed on them" says the record, and said "Receive Ye holy spirit" Seeing that spirit and breath are the same word, we can reverently say, Receive ye holy breath. In the garden man becomes a living soul; in Job, a wise soul; in the upper room, a holy soul. Breathe air and you have health; breathe intuition, imagination, faith, vision, and you have wisdom. Breathe spirit and you are spiritual. Atmosphere carries sound to your ears; the finer ether carries vibrations to wireless machines. The finest air wings God's thought to me and my prayer back to Him. Tennyson says:

"No help but prayer

A breath that reaches beyond this iron world
And touches Him that made it."

Build a telephone plant, fit it with the finest apparatus, yet it is lifeless until man, its maker, breathes upon its delicate diaphragm, sensitizes the system, and lo, the whole machinery becomes a living soul. So, in regeneration, man is made in divine image; he is capable of a God-breathed life, but all is silent until His Creator breathes His voice into his sensitive soul, and lo, a new vital, eternal relationship is established.

God-breathed nostrils; God-breathed brains; God-breathed writings; Christ-breathed disciples; Spirit-breathed spirits. God is not body or mind, but spirit. God is Spirit. He energizes our spirit in regeneration. That which is born of the Spirit is spirit. The creative breath is first and last, and what Jehovah does in the hour of birth he continues doing second by second and hour by hour. It is a perpetual creating. So, in the mental and spiritual, we are quickened into newness of life, then sustained by fellowship with the invisible world. We may live weeks without food, hours without water, but not seconds without breath. We may maintain our Christian life weeks without Church, hours without Bible, but not a moment without prayerful attitude, conscious or subconscious toward God. We die if we discontinue breathing; we die spiritually the hour we sever our inner life from communion with God. Here is the unfolding of the race and the development of each individual; here too is the message for our preaching.

The human race began with physical breath; how long man journeyed on and up until he imbreathed mentally we do not know; later, he began to breathe religion, and in the upper room, you have the climax of centuries—eleven men spirit-breathed. Adam began the new advanced race, Abraham is the father of the people of redemption, Jesus is the progenitor of the supreme type of mankind, namely, Christ-breathed spirits. Behold our evangel! We invite the world to a personal acquaintance with God. We offer people an advance in their soul unfolding. The non-Christian may breathe diaphragmatically, think intuitively, but he has one more glorious privilege to become a God-breathed spirit.

One generation of deep breathing would eliminate disease of lungs; one generation of deep inhalations of wisdom would banish ignorance, one generation of Christ-breathed people would destroy sin.

We preach and practice physiology, psychology, theology.

There was a physician long ago,
Who hired a man to shovel his snow;
But instead of a shovel he gave him a hoe,
For he was a "hoe-me-a-path," you know.

A NEAR-OLD GRAD AT CLAREMONT.

It was on Monday, the 14th, that the near-old grad in question (having been out only five years he has not attained to the full dignity of that position) motored with a genuine Old Grad—one who belongs to the well matured vintage of '98, to the school out in the foothills, to help celebrate its 25th birthday. The near-Old Grad tells with pride that he motored out to Claremont. He means that the Old Grad motored and he went along as ballast, instead of sheepishly paying half fare, as he generally does.

As the machine swept on over the hills of La Verne and Lordsburg, and Claremont came into view, the little town looked even more beautiful than it did when he first saw it nine years ago. The some towering mountains were there, the same green orange groves—only more of them. But the college itself, and the town as well, have grown so that we of a few years standing felt like strangers in our father's home.

The two returning prodigals had looked forward to renewing old acquaintances, and to meeting men whom they had not seen for years. Many a well remembered face they did see, but in the maze of strange faces, and in the midst of groups of youngsters discussing affairs which he knew nothing of, the near-Old Grad suddenly found a great wave of homesickness coming over him, and at the first opportunity stole away and found solace in talking to his old friends among the townfolk. Happy is that student who makes friends among the faculty and townspeople! For he will not be utterly lost when he again goes home, after the passing of a few years, to his Alma Mater.

But above all other emotions which were present in the near-Old Grad's heart were joy and pride in his being a son of Pomona. When Prof. Brackett told of the early days, with their poverty and hardship and struggle, and when he thought of the stories he had heard of how Dean Norton and Mrs. Norton had first made their way into the old hotel which became Sumner Hall, and the merry exploits of the heroes of those early days, he was glad he could call himself one of that goodly company. He gloried because his college had not had a pathway free from struggle. It was the bitter struggle of those early days which made Pomona, in more senses than one. Some colleges have character, and Pomona is one of them. And so long as they retain that attitude of striving after high ideals, of lofty altruism, of undying hope, there is room for them, and "a place in the sun." But so soon as they lose that character, and consequent power of character forming in their students, and seek to become mere mighty machines for turning out B. A.s, in competition with the universities, just so soon ought they to close their doors and cease to be.

And so in the cool of the evening, when the speech-making was done and the Old Grad and the near-Old Grad were driving home, they thought of Pomona and what she had done for them; of the happy years they had spent there and the undying influence that the school had exerted upon them; and of the richness of life that had been revealed through her teaching and ideals. And when the lights of the city appeared, and they came into the midst of its bustle and hurry, it seemed as though the serene spirit of Pomona had reached out to them to remind them again that prosperity and material success is not Life, but that to live is to commune with the great souls of earth, and above all with that Soul who is "all in all to us."

H. V. H., Pomona, '07.

Among the Churches.

CALIFORNIA.

Salida.—The Rev. C. E. Cox, recently of Colorado, has been called to the pastorate at Salida and has entered on the work.

Los Angeles, First.—At the Twilight Communion Service on October 6th, nineteen persons were received into the church.

Oakland Boulevard.—Fourteen persons were received to membership at the last communion service, four on profession of faith. Several others will unite in a few weeks. Mr. Singer, who is acting pastor, is doing considerable pastoral and personal work.

Oakland, Fruitvale Avenue.—The Rev. E. A. Roys, who was called recently from Boxford, Massachusetts, for one year, entered on the work last Sunday. Mr. Roys was accompanied to California by his wife and child and they are now established in the parsonage.

Lodi.—The Ebenezer Church of Lodi was recognized at a council held in the evening of October the 11th. This church is composed of German Russians. There is a good congregation of about 100 persons each Sunday and about the same number in the Sunday-school. They have a building, and are ministered to by the Rev. John G. Eckhardt, who goes there once a month from his work at Sanger. At the council the Rev. C. C. Kirtland was moderator and the Rev. A. A. Kidder was scribe.

Sanger.—A council was held recently for the ordination and recognition of Mr. John G. Eckhardt, who has had charge for some months of the German Russian Congregational Church at Sanger. The Rev. L. D. Rathbone was chosen as moderator, and the Rev. Edwin Grieb, pastor of Zion Church, Fresno, was made assistant moderator; the Rev. Karl Legler of Kreutz Church, Fresno, scribe. There were two sermons in German; and the charge to the people was given by Rev. Thos. Giffen of the First Congregational Church of Fresno; charge to pastor and right hand of fellowship were by Superintendent Rathbone; also the ordaining prayer. Mr. Eckhardt was born in Russia, but came as youth to this country. He was educated at Redfield College and at Chicago Seminary.

Oakland Plymouth.—Eighteen new members were received at the recent communion service on October 6th. The church attendance is larger than ever before in the history of the church, and to meet the needs of the growing congregation new pews have been installed in the old Sunday School room, adding about two hundred and fifty to the seating capacity of the church. The chorus choir under the leadership of Alexander Stewart is giving a very high quality of music in connection with the evening service, and is much appreciated by the growing evening congregations.—Prof. H. Morse Stephens has given the first, two in a series of twelve lectures at Plymouth Center on "The Reign of Queen Elizabeth." The attendance at each lecture has been about six hundred.—Sunday School at-

tendance last Sunday 424.—A meeting of general interest is announced for Thursday evening, October 24th, when Hon. Joseph R. Knowland, Hon. J. Stitt Wilson and Hon. Hiram Luttrell, the three candidates for Congress from this district, will speak at Plymouth Center. Each speaker will be given thirty minutes for his main address and an additional ten minutes in which to answer questions. In this way Plymouth Center seeks to provide for this community a free platform where different political opinions may have a fair opportunity to commend themselves to the public. In these days when newspapers are often so childishly partisan there is a great opportunity for the church to provide an open forum where all parties shall have an equal opportunity to present the truth as they see it.

A NOTABLE COMMUNION SEASON.

At the Central Chinese Mission in San Francisco the Lord's Supper was observed Sunday evening Oct. 13. Four young men were received to the church, one by letter and three by baptism and confession. It was not this number which made the occasion specially notable, for at the last four communions thirty-six have been thus received: it was in the fact that one of those baptized was a physician connected with the hospital maintained by the Six Companies, and for many years a leading official in those powerful allied associations. He is about to return to China where service of great importance awaits him, and he desired to go as a confessed and baptized Christian. As far back as the days of the great calamity, he has been favorably disposed toward Christianity, and at that time desired to bring about a sort of alliance between our Chinese churches and the Six Companies. But our brethren did not see their way clear to this.

The Chinese Consul, Mr. Li Young You, and a Government Commissioner of some sort, Mr. Chee Chung Ton, are among the Doctor's warm friends and desired to be present, and being present were invited to speak if they desired to do so.

It seemed to me that what they said was well worth repeating, considering who said it. Of course I can give only the briefest abstract of these addresses, as interpreted to me by Mr. Chin Toy.

The Consul said: "I am a great friend of Dr. Wong You Sang and am glad to be in the church and to see the ceremony of his baptism. He has done good work of all kinds among our people, and has often spoken with me about Christianity, and I am glad that he makes himself now, not only a genuine Christian, but one avowed, and accepted by the Church.

Concerning Christianity our people used to misunderstand it, as something imported from other nations. Now they see its good work and take it better. Especially since the old monarchy is done away and we have come to have a republic, we see more clearly the need of Christianity, and I fully believe that it will be more and more approved every day. Confucius was a good teacher, and his teachings are somewhat like those of Jesus, but Jesus adds the power to keep them."

Speaking of the brief sermon preceding the Lord's Supper, he said that it was new to him, but added: "I think it was right. I am not yet a Christian but I like to be

with Christians because I can trust them. If all the Chinese colony in California were Christians there would be no more Tong wars. We all hope that our Republic will be strongly established, and the first thing for each one of us to do for this is to be ourselves good men."

The Commissioner made a briefer address in much the same strain: "The majority of Chinese," he said, "think much of Confucius because he talks much about kindness. I have not studied the Bible much, but enough to see that Christ's teachings are even stronger upon this point. Confucius advises it: Christ somehow sees that it is done." He illustrated this by what he had observed in Christian missionaries, devoting their lives, not to getting rich and powerful, but to teaching and helping and healing others.

The sermon was on the Scriptural title to the ordinance; "The Lord's Supper," He the Host and we the guests. After illustrating the fact that everywhere and always among men, guestship meant friendship, often especially covenanted friendship, those who would take Jesus to be their friend and would be loyal to Him as His friends, seeking to please Him and to do His will, were invited to join us at His table, and I noticed that both these gentlemen commended.

W. C. P.

NOTES AND PERSONALS.

Eastern daily papers report that the American Board has accepted an invitation to meet in Los Angeles in 1915.

The Rev. L. B. Briggs accepts the call to Santa Cruz, and will enter on the work there the first of December.

Miss Sarah E. Everett passed into the other life from her home in Montreat, North Carolina, on the 9th of October in her 91st year. Miss Everett was graduated from Mt. Holyoke College in 1845. For many years she resided in California.

If some church has about three dozen hymn books for church service that are not in use, something similar to the "Chapel Hymnal," they would be greatly appreciated by the Bethany church in South Berkeley. Any correspondence on the matter may be addressed to E. J. Singer, 515 21st St., Oakland.

ANNUAL MEETING.

The annual meeting of the Congregational Ministers' Relief Society of California will be held in Plymouth Church in Oakland on Monday, the 28th of October, at 12:30 p. m., for the election of Directors and such other business as may come before it. WALTER FREAR, Secretary.

MINISTERS' MEETING OCTOBER 28th.

The Minister's Meeting for San Francisco and vicinity for next Monday will be held at Plymouth Church, Oakland, instead of the First Church in San Francisco. Mr. Palmer, the pastor of Plymouth Church, will give a talk on "What to Do in Social Service," and his remarks will be illustrated with stereopticon pictures.

The slides Mr. Palmer will use are selected from a series of six illustrated lectures which he has just received from the American Institute of Social Service, of which Josiah

THE PACIFIC

Strong is president. The topics of the six lectures are:

- (1) Hours and Wages, or How the Other Half Lives.
- (2) Housing, or Where the Other Half Lives.
- (3) Women and Children in Toil.
- (4) Dance Halls, Social Centers and Amusements.
- (5) The Battle for Health.
- (6) The Coming City or Municipal Efficiency.

Each lecture consists of fifty slides and a typewritten manuscript, and the entire series will be available during the next few weeks to churches wishing to use them for Sunday night or mid-week services. Mr. Palmer begins the course in his own church this Wednesday night and will assign the slides to others in the order in which applications are received. Rental for the six sets is \$15.00. The lecture Monday will afford a good opportunity to see some of these slides. Such a series of illustrated services ought to prove a valuable means of education along lines of Christian citizenship.

OREGON LETTER.

By George H. Himes.

The 64th annual State Conference of the Congregational Churches of Oregon was held with the Riverside Church, Hood River, Oct. 8-10, beginning at 3:30 p. m. Officers were chosen as follows: Moderator, Rev. W. A. Schwimley, Ashland Church; Assistant Moderator, Rev. P. F. Shrock, First Church, Salem; Scribe, Rev. F. C. Butler, Hubbard Church; Assistant Scribe, Rev. Frank W. Gorman, Atkinson Memorial Church, Portland.

Twenty-four churches were represented by twenty-three ministers and fifty-five delegates; and in addition there were seven ministerial members, making a total of eighty-five—all but seven of whom were present at the opening session. This is the best record in this respect for many years. In addition to this good showing the attendance of members of the local church was unusually large—much greater than usual; and the result was that this conference stands out in bold relief as one of the best gatherings of the kind ever held in Oregon. Moreover, there was another important contributing cause to the excellence of this conference—that all but three persons to whom topics had been assigned were present and ready to take their respective parts as announced in the programme.

After the enrollment was perfected the retiring moderator, Rev. W. C. Kantner, D. D., of University Park Church, Portland, gave an address, his subject being "The Pilgrim Movement of To-day." After reviewing the work of the year, he strongly emphasized the importance of steadfast persistence in holding up Christ as the center of religious thought and activity.

Rev. Daniel Staver, Treasurer, submitted his report, showing receipts to the amount of \$513.13, and after paying all bills for the year a balance of \$94.29.

After discussion, the constitution of the Conference was amended so that hereafter the Moderator and Assistant Moderator will be elected a year in advance of the meeting of the conference over which they will preside. In other words, henceforth each Moderator will begin his term of service at the close of the conference which elected him and end it at the hour of the final adjournment of the conference of the following year.

A delightful social hour followed the afternoon meeting during which a complimentary dinner was tendered to the

members of the conference by the entertaining church.

The opening number at the evening session was an "Illustrated Song Service," led by Rev. Edward A. Harris, pastor of the Riverside Church.

This was followed by the conference sermon, delivered by Rev. John J. Staub, D. D., of the Sunnyside Church, Portland. His text was a part of Luke 1:33—"Of His kingdom there shall be no end."

The evening service closed with the administration of the Lord's Supper, followed by the presentation of the cause of Ministerial Relief by Rev. David B. Gray, and taking a collection for its benefit.

After devotional services in the morning of the second day the reports of the several standing committees were read and adopted.

Principal Henry L. Bates, of the academic department of Pacific University, presented the cause of that institution.

Word having been received that a sudden bereavement had afflicted Rev. Peter A. Simpkins, of the Phillips Congregational Church, Salt Lake, who recently exchanged pulpits with Rev. E. S. Bollinger, of the Highland Church, Portland, for several weeks, a resolution of sympathy was unanimously passed and sent to him.

"The Problem of Church Fellowship—The Need—How it may be developed locally through our Associations and State Conferences," was ably presented by Rev. P. F. Shrock, of Salem.

The question of "The New Congregationalism—The Proposed Changes in our National Council and Missionary Societies—What they will do for us?" was presented by Rev. George N. Edwards, of the Oregon City Church.

An interesting discussion followed, led by Rev. William C. Kantner, D. D.

Reports from the churches, summarized by the Registrar, Rev. Daniel Staver, were presented. From this source it is learned that there has been substantial increase in the membership of the church in the aggregate throughout the State, and in the main the churches had met their apportionment. All in all the note of encouragement was strong.

The first topic of the afternoon session was "What the Sunday-school can learn from the Public School," by Miss Maud Howard, a teacher in one of the Hood River public schools; followed by Rev. Miles B. Fisher, of San Francisco, whose topic was "What the Public School can learn from the Sunday-school." The discussion following was led by Rev. Howard N. Smith, Superintendent of the C. S. S. & P. S. for Oregon.

The Woman's Hour," as usual, was one of absorbing interest. The meeting of the Oregon Branch of the W. B. M. P. was led by Mrs. Laura D. Dyott, and a paper on "Conservation of Our National Ideals" was presented by Mrs. R. C. Taylor. The Woman's Home Missionary Union was presided over by Mrs. W. C. Kantner, and a discussion of some of the phases of missionary work followed a paper on the "Evolution of Home Missions," by Mrs. G. E. Paddock, Portland, and "Foreigners in America," by Mrs. P. E. Bauer, of Salem.

In the evening there was a rally of young people, and an address on the "Young People's Opportunity," was given by Rev. Frank W. Gorman of Portland.

After a song service, led by Rev. W. A. Schwimley, the widely discussed topic of "Church Federation" was taken up. First an address upon "The Need and Desirability of Church Federation," was presented by Rev. Luther R.

Dyott, D. D., of the First Church, Portland; and second, "What You Can Do about It" was presented by Rev. J. H. Boyd, D. D., the pastor of the First Presbyterian Church of Portland.

The following were invited to sit as corresponding members of the conference: Rev. Miles B. Fisher, Superintendent of the C. S. S. & P. S., for California; Rev. H. Melville Tenney, D. D., District Superintendent of the American Board for the Pacific Coast, and Rev. George W. Hinman, District Superintendent of the A. M. A. for the Pacific Coast, all of San Francisco; Rev. Elwin L. House, D. D., of Westminster Congregational Church, Spokane Washington; Rev. Charles H. Curtis of the Congregational Church, Toppenish, Washington; Rev. Mr. Parsons of the Baptist Church, Hood River; Rev. Isaac Constant, of the Congregational Church of Ipswich, Mass.; and Rev. F. J. Van Horn, D. D., pastor of Plymouth Congregational Church, Seattle, and Rev. Mr. Young of the M. E. Church, Hood River.

Following the report of the Committee on Temperance, Superintendent Sheldon, of the Anti-Saloon League, outlined the work of the League.

Rev. Philip E. Bauer, formerly pastor of the First Congregational Church, Salem, now chaplain of the State Penitentiary, addressed the conference upon the subject of capital punishment, making a strong plea for its abolishment.

The third day of the Conference was a very busy one, and full of inspiration, which increased from the opening to the closing hour at 10:30 p. m. Among the other good things that occurred were three striking addresses at different hours by Rev. F. J. Van Horn, D. D., of Plymouth Congregational Church, Seattle, Washington. The first, on "Ministerial Efficiency," was at 10 a. m.; the second, on "Evangelism through Christian Nurture," was at 2 p. m.; and the third, and the closing address of the day, was on "The Social Responsibilities of the Church," at 9 p. m. All were deeply suggestive, and came from the depths of the speaker's heart, after a long and rich experience as a pastor in widely separated communities, reaching from the Atlantic to the Pacific.

At the business hour Rev. John J. Staub, D. D., was elected moderator for the ensuing year, and Rev. George N. Edwards, of the Oregon City Church, assistant moderator for the same period.

Ashland was chosen as the place for the next conference, the date to be the second Tuesday in October, 1913. Rev. J. M. Lowden, D. D., of Hassalo Street Church, Portland, was selected to preach the conference sermon, with Rev. Edward A. Harris, alternate.

Rev. George E. Paddock, Superintendent of the O. H. M. S. for Oregon, was elected a delegate to the next National Council, with Rev. Edward A. Harris as alternate.

"Our Missionary Enterprises" were presented as follows: A. B. C. F. M., by Rev. H. Melville Tenney; A. M. A., by Rev. George W. Hinman; the C. C. B. S., by Rev. E. S. Bolinger.

At 3:15 p. m. the Conference adjourned to accept the invitation of the Hood River Commercial Club for an auto ride of twenty-three miles through a portion of the famous apple growing districts of Hood River valley.

At the beginning of the evening session a series of resolutions were adopted, among them resolutions of thanks

to the Riverside Church and its friends for most hospitable entertainment, and to the Hood River Commercial Club for the enjoyable auto ride; that every church in this conference should observe Home Mission Week from November PACIFIC — G

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17 to 24; that the Home Missionary Board should not recommend a salary to exceed \$1,200 a year; that every Home Missionary Church be urged to meet its apportionment; of approval of the McCall Anti-Conquest resolution now before Congress, which, if it passes, is to be submitted to The Hague; that every Congregational Church should hold itself in readiness to join a local federation of churches for common work of a religious, philanthropic or civic character; and of approval of the efforts of Gov. Oswald West throughout the state to suppress wrongdoing.

Mrs. Lola G. Baldwin, Superintendent of the Municipal Department of Safety for Young Women of this city, spoke in a very impressive way of "The Need of Such Work," as she has learned to look at it by virtue of her experience, beginning in 1905.

She was followed by Dr. Van Horn, who made an earnest plea for more of the "old-fashioned mothers and fathers," as among the influences so much needed to check the waywardness now so sadly common among so many of the young people of the present day.

"Jesus Lover of My Soul" was then sung as a closing hymn, whereupon Rev. George N. Edwards, Assistant Moderator, introduced Rev. John J. Staub, D. D., the Moderator for the ensuing year, who pronounced the benediction; and thus closed the Congregational Conference of Oregon for 1912.

Portland, Oct. 19, 1912.

For Our Young People.

A QUEER BOY.

He doesn't like study, it "weakens his eyes,"
But the "right sort" of books will insure a surprise.
Let it be about Indians, pirates or bears,
And he's lost for the day to all mundane affairs;
By sunlight or gaslight his vision is clear.
Now isn't that queer?

At thought of an errand, he's "tired as a hound,"
Very weary of life and of "tramping around."
But if there's a band or a circus in sight,
He will follow it gladly from morning till night.
The showman will capture him, some day, I fear,
For he is so queer.

If there's work in the garden, his head "aches to split,"
And his back is so lame that he "can't dig a bit."

But mention baseball, and he's cured very soon;
And he'll dig for a woodchuck the whole afternoon.
Do you think he "plays 'possum?" He seems quite sincere;
But isn't he queer?

WHEN THE DOOR SQUEAKED.

Karleen sat in the big rocking-chair beside the window,
and rocked and rocked. Bang! thump! bang! thump!—

back and forth the chair flew, and then came to a sudden halt.

"I've half a mind to do it!" Karleen said, springing to her feet. "Mother told me to stay till she called me. She didn't say 'stay' here. I don't s'pose she cares if I only 'stay.'"

Karleen giggled as her thoughts ran on. It would be such fun to fool every one—mother, Aunt Caroline, and big sister Rachel—by slying out the back door and down to the beach. She would be alone there, just the same as in that old thumping rocking-chair—that is, there would not be any folks with her, and folks were what she was to be kept from just at present.

"I want you to stay alone a while with only your thoughts for company," her mother had said, as she closed the door and left her. Karleen was quite positive that nothing had been said about where she stayed, and certainly the beach was just as "alone" a place as this horrid old guest-chamber, with not even a ticking clock for company.

"Yes, I'm going!" Karleen ejaculated, springing from the chair with an energy which sent it flying back and forth so furiously that she put out a hand to stop it. Chairs were such noisy things, particularly rocking-chairs; and now that she had decided to take her solitude down to the beach, Karleen did not want the rocking-chair to tell any tales. After she had taken this little vacation, she intended to come back and spend the rest of the time where her mother had left her.

"This is so much nicer, and just 'xactly as 'alone' as it was in the house," Karleen decided, ten minutes later, as she flung herself down upon the hot sand and watched the incoming tide. "The waves don't make any more noise than that thumping old chair, and—why, I do believe that's Flossy Vanderwood coming up the beach!" she cried, scrambling to her feet. "Yes, it is! and she has got Rose Marion with her!"

By this time Karleen had entirely forgotten the fact that she was doing penance for naughtiness, and only waited for her friend to get within calling distance to sing out: "I'll go and get Rosamond. I'll be back in five minutes."

Then up the beach she sped, light-hearted and happy, as if there were no such words as obedience or repentance in the dictionary. Carefully opening the screen door, she crept softly up-stairs. She had remembered that she was in disgrace in season to avoid making unnecessary noise; and she tip-toed across the floor of her room, grabbed Rosamond by an arm, and said lightly down the stairs again.

With her doll in her arms, and the door in sight, she grew more courageous. She had escaped thus far undetected, and after a short visit with her friend Flossy, she was going back to the thumping rocking-chair and her own thoughts again.

But doors have a way of talking, sometimes, even when carefully closed; and as Karleen pushed the last one slowly open, it gave such a prolonged wail, that her heart began to thump furiously. Her mother must be somewhere about the house, and if within hearing distance, surely that sound like a crazy fiddle would summon her to the spot—or so Karleen thought; but she was in for it now, and without a look backward, the little girl clasped her doll tightly to her wildly-beating heart, and raced towards the beach.

When about halfway, she suddenly stopped short and

turned around. Wasn't this what her teacher called "deceiving?" Perhaps the door had squeaked to warn her that she was doing wrong. What if her mother should go to the guest-chamber before she got back, and find that the little girl she had always trusted had played her false!

"I guess we wo'n't go to the beach to-day, after all, Rosamond," she murmured. "We'll go right back and sit in the rocking-chair in the guest-chamber, with our own 'thoughts for comp'ny.'"

Half an hour later, Karleen's mother found her sitting in the chair where she had left her, with her doll clasped in her arms. The chair was motionless, and so was its little occupant. Wearied with her hurried steps to and from the beach, Karleen had fallen asleep in the cool, quiet room.

"Did you hear it, mamma?" the little girl exclaimed with a start, as her mother touched her arm.

"Hear what, dear?" her mother.

"The door! It squeaked. And wasn't it funny, mamma, it seemed to say, just as plain, 'Go back!' when I started down to the beach to play with Flossy."

After Karleen's mother had heard the whole of her confession, she answered gently: "The door was not speaking, it was your own conscience, daughter, and you were wise to heed it. The door simply reminded you that you were doing wrong."

"I guess the beach wouldn't have been a good place to med'tate, after all," she confided to Rosamond, as together they lay in bed that night. "I guess the thumping rocking-chair was where mamma meant me to stay, and I'm glad I went back to it."—Helen M. Richardson, in *Zion's Herald*.

MAPLE AND PINE.

Said the maple to the pine,
"Don't you want a dress like mine,
Turning into gorgeous colors
In September?"

"Well," replied the little pine,
"I will own it's very fine
While it lasts you; but how is it
In December?"

"I'm contented to be seen
In this handsome dress of green;
And to change it I don't see
Sufficient reason.

"Now, dear maple," said the pine,
"Don't you want a dress like mine
That will last and look well
In any season?"

"No, I thank you, little pine,"
Said the maple, "I decline,
Since for autumn reds and yellows
I've a passion.

"Those green dresses look so strange.
When the oaks and beeches change;
Why! I couldn't bear to be so
Out of fashion!"

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THE SHADOWY KITTEN.

There's a funny little kitten that tries
to look like me,
But tho' I'm round and fluffy, he's as
flat as flat can be;
And when I try to mew to him he never
makes a sound,
And when I jump into the air he never
leaves the ground.

He has a way of growing I don't understand at all;

Sometimes he's very little, and sometimes he's very tall!

And once when in the garden, when the sun came up at dawn,

He grew so big I think he stretched half-way across the lawn!

—St. Nicholas.

A NEW RECORD.

"I've made a new record," announced the boy who had done well in the examination. "It's fine, of course. The worst of it is, though, I'll have to live up to it now."

"O, well, the new record will serve as a rock to stand on while you are reaching for others," said his friend.

Good records are indeed solid foundations for better things in the future. One success inspires and leads to others. One temptation overcome makes the next one easier to conquer. One good habit fixed calls upon other virtues to come and keep it company. So don't be afraid of the new record wherever you make it. You will not find it so hard to live up to as it was to win, for the winning opened the way for future victories.—The Comrade.

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